

# Franciscan Herald and Forum

**S**o much a man is as he appears in the sight of God, and no more.

St. Francis of Assisi

JUNE 1958

# Franciscan Herald and Forum

Official Organ of the Third Order of St. Francis in North America.

**Manager**—Albert J. Nimeth, O.F.M.

**Editor**—Mark Hegener, O.F.M.

**Associate**—Xavier Carroll, O.F.M.



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**COVER TEXT:** Socrates went around with a lantern looking for the just man. He was dramatizing the fact that appearances are deceiving. For surely there must have been good appearing men even in that pagan world of ancient Greece. The fact is, however, that we are taken up too much with appearances. How do I look? is the vain question that every huckster tries to make you ask yourself. Our Lord tried to distract us from external appearance to the internal worth of a man. The Pharisees looked good. But, he said, unless you are better than *they*, you will not enter into the kingdom of Heaven! It is no longer enough to look good. We must be good. A simple lesson. Difficult of realization. St. Francis rubs our delicates noses back into the source of our worth and away from the powder and perfume of looks!

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CENTRAL OFFICE

# NEWS-LETTER

## NORTH AMERICAN T.O. BOARD MEETS April 22, 1958

**oard Members** The members of the Central Office Executive Board of Directors of the Third Order of St. Francis in North America met in Cleveland, Ohio at St. Joseph Friary for a day's meeting on April 22. Present for the meeting were Fr. Conrad Polzer O.F.M. Cap., chairman of the board; Adolph Bernholz O.F.M. Conv., councillor; Fr. John McGuirk T.O.R., councillor; Fr. Philip Marquard O.F.M., executive secretary; Mr. William Corcoran, Treasurer; Mr. Leo Leddy, councillor; Mr. James Barry, councillor. We note here that though Mr. John Hogan was elected to the Executive Board at the Congress in Boston last October, he resigned shortly afterwards. It was necessary therefore to appoint another member to the Executive Board. Mr. James Barry of Detroit (Province 10) was then designated as the councillor to fill the vacancy. From St. Bonaventure University where the Youth convention will take place this summer were Frs. Servase White O.F.M. and Malachy Wall O.F.M. THE FRANCISCAN HERALD FORUM was represented by associate editor Fr. Xavier Carroll O.F.M.

### NATIONAL YOUTH CONGRESS

The greater part of the time of this special meeting of the Executive Board was taken up with the plans for the coming Youth Convention to be held at St. Bonaventure University August 18-21. Theme of the congress this year is "The Franciscan Response to the Message of Lourdes." More than a thousand young people are expected to attend this convention, which is now an annual event except during the year of the National Quinquennial Congress.

### Program for Third Order Youth Congress

#### FRANCISCAN RESPONSE TO THE MESSAGE OF LOURDES

Sunday, August 18

Registration 10:00 A.M. to 10:00 P.M.

Welcome Party 8:00 P.M. in the Gym

## Tuesday, August 19

9:30 A.M. High Mass and Spiritual Address  
10:45 A.M. General Opening Session  
    Keynote Address  
12:00 Noon Luncheon  
1:45 P.M. Tertiary Office  
2:00 P.M. Panel and Kineposium "Message of Prayer at Lourdes"  
    Three separate sessions:—  
        High School Tertiaries  
        Metropolitan & College Tertiaries  
        Seminarian Tertiaries  
3:30 P.M. Recess  
4:00 P.M. General Action Meeting  
    "How Youth Can Sanctify the Sunday"  
5:00 P.M. Recess  
6:00 P.M. Dinner  
7:30 P.M. Skit on the Lourdes' Apparition  
8:30 P.M. Social—Country Square Dance  
    Special Social for seminarians

## Wednesday, August 20

7:00 A.M. High Mass and Spiritual Address  
9:00 A.M. Tertiary Office  
9:15 A.M. Panel and Kineposium—"Message of Penance at Lourdes"  
    Three separate sessions:—  
        High School Tertiaries  
        Metropolitan & College Tertiaries  
        Seminarian Tertiaries  
10:30 A.M. Recess  
11:00 A.M. General Action Meeting  
    "How Youth Can Create a Christian Attitude  
        of Modesty"  
12:00 Noon Luncheon  
1:00 P.M. Franciscan Family Day at Gargoyle Park  
    Box lunches for evening meal.  
8:00 P.M. Candle Light Pilgrimage to the Lourdes Grotto  
    Marian Conference, Benediction, Confessions  
9:15 P.M. Directors and Moderators' Meeting  
9:15 P.M. Separate Socials for lay tertiaries and seminarian tertiaries

## Thursday, August 21

7:00 A.M. High Mass and Spiritual Address  
9:00 A.M. Tertiary Office



# FRANCISCAN Herald and FORUM

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

JUNE, 1958 VOL. XXXVII NUMBER 6



## STAND FIRM IN THE LORD!

**T**HE PICTURE ON THE opposite page puts us squarely in the swirling stream of "Life." The life of the laboring man, the life of technology, surrounded by dancing and music, provide the pivotal points for the theme: Time is as fleeting as pleasure. Time hurries on, with the unperturbed pace of the hands on the big clock.

The laborer in today's industry, as well as the farmer in the field, is enmeshed in the rolling rhythm of time. The work is not ennobling, but drives one on in a constant chasing and running after money and fun. How can I raise my standard of living? That is the one question that bedevils the modern man.

In our age of technology, streets are death lanes that we enter with fear and trembling. We are cautioned by signs, by radio and by TV: Be careful. Children hurry down the streets on roller skates; motorbikes bruise the quiet with ear-splitting roars, automobiles race along at frightening speeds, zig-zagging in and out to inch ahead. Because everyone in traffic is in a terrific hurry. Time is money, and everyone needs money. We cannot afford to lose time, for time means money and money means fun.

The very streets seem to be moving: bikes hurrying, trucks speeding, men running. To "gain time." For fun and leisure. The more the pleasures of life can whip up our nerves, the better they are supposed to be. Dancing and music are to bring us recreation and happiness and peace. But we don't seem to find it there.

The imposing man in the picture directs our attention heavenwards, nilly-willy. He is determined to keep his place. He takes a firm stand; his fists are clenched. The determination on his face with its large, clear eyes, indicate his resolve not to be caught in this welter



of webs. He is going to insist on the proper use of fleeting time with its fleeting pleasures. His whole bearing preaches the words St. Paul addressed to the Philippians: "*Stand firm in the Lord!*" Anchored firmly in the Eternal, you will not so readily lose yourself in the tenuous bit of time given to us in this world. God alone is the Eternal, the Unchangeable, the Timeless, who called time into existence on the morning of creation and will take it up again into His eternity at the end of all time.

God has no past, no future. Only the abiding present, the eternal Today. In His hands is contained all the time that he will give us. The piece of time that is ours must be filled up during our earthly existence with the energetic effort to make our lives similar to Christ's life. Conscientiously we must do his will. Possessing Him will be our happiness—for the yearning restlessness of our hearts will never be slackled until we rest in Him!

*Stand firm in the Lord!* These words of St. Paul also mean, Look for your home in the Church, which is God's eternity in time. In the midst of all the frenzied events in the world, the Church proceeds quietly on her way, sanctified by an invisible presence. She is unafraid. Unperturbed. To share in her hidden life means to draw eternal treasures from our mortal life here on earth. "She has received her immortality from the very beginning of her existence and for that reason she also bids defiance to all times. Therefore she absorbs, so to speak, all the gruesome happenings intended to absorb her. Thus she continues in her course in defiance of all her enemies" (Sertillanges).

That Christ may "grow to the full stature of his manhood" (St. Paul) here on earth, all contribute their share who live by His life in the community of the Church. "*Stand firm in the Lord!*" These words of St. Paul also remind us of the rule of the Third Order, which has been given to us as a norm of life. We live in a very special religious community, with a special and privileged membership in the Mystical Body of Christ. It is a rule written by St. Francis and approved by the Church. It is our way and our guide to both temporal and eternal happiness. "Whoever follows this rule, peace and mercy be upon them" (Gal. 6, 16).

Thus the fleeting time spent here on earth becomes a precious gift of God. But we must use it as the faithful servant in the Gospel, and with the determination of the man in our picture, keeping a firm and fixed focus on our goal and all the while *standing firm in the Lord!*

The Holy Father has given us some practical and definite norms for viewing TV in his encyclical letter Miranda Prorsus . . .

## TV at Its Best

by Jonathan Foster O.F.M.

MOST PEOPLE DO NOT sit down to a TV program with a reasoned determination to watch something that may help improve their minds. They finger the TV program and dial a program that fits their whim. Relax. Why are they watching this particular program? "'Cuz I like to."

The Holy Father's encyclical on movies, radio and television states most emphatically that TV is not primarily intended to be on the air "'cuz I like it." In other words, it is not to be purely passive entertainment such as the general run of situation comedies, quiz programs, football games, murder mysteries and adulterous triangle plots.

The nub of the encyclical reads: "The three chief technical methods of telecommunication — motion pictures, radio and television—are concerned not only with man's recreation and leisure — though many viewers and listeners seek this alone — but are especially adapted to the propagation of those subjects which, by aiding both mental culture and spiritual growth, can powerfully contribute to the right training and shaping of civil society of our times." More strongly still:

"In fact, this should be the *first* aim of the arts of motion picture, radio and television: to serve both truth and virtue."

### How Serve Truth and Virtue?

Well! Truth and virtue? We just saw George Gobel fade away as Lone some George, and our TV memory is full of such stuff as Zorro, Dragnet, NBC Sports, Lucille Ball, Bob Hope and Steve Allen. What has Zorro to do with truth? What have wrestling matches to do with virtue?

The Holy Father goes on to point out what he means by saying that TV should serve truth and virtue. First of all, he does not mean that all entertainment programs are to be banned. He merely says that they are *not the only* purpose of TV. He clarified this point in a talk to the Italian Motion Picture Industry: "Modern man . . . in the evening of his crowded and monotonous day, feels the need to alter the circumstances of people and places. So he desires entertainment that . . . calms the spirit even if it remains on the surface and does not penetrate very deeply, provided that it brings relief to his depression."

and state of weariness and banishes  
boredom." Man, says Pope Pius,  
shallows as well as depths. And  
that is said of movies holds as well  
for TV. To that everyone will breathe  
Amen." We have all spent happy  
moments watching a ball game, a  
World Series victory, a football final.

The encyclical points out three  
means by which TV should serve  
truth and virtue: publishing news,  
giving instructions, and presenting  
shows. The congruity of the first two  
are immediately apparent. Just think  
back to Bishop Sheen's series, or to  
The Catholic Hour series on Rome  
internal, to realize how effective such  
TV can be. But what about the shows?  
What of the never ending stream of  
TV presentations that flood across our  
screens every night, seven nights a  
week—and seven days, for that matter?  
There are two kinds of shows,  
says the Holy Father. "Programs  
usually offer not only entertainment  
and news, but also something that  
contributes to mental culture." He in-  
dicates therefore that there are two  
types of shows—those that merely en-  
tertain, and those that impart culture.  
Mr. "cuz I like to" symbolizes the  
viewer of the first type. Most people  
do. And, as we have seen, the Holy  
Father has no objection to such shows,  
as long as they do not wallow in vul-  
garity and cheap sentimentality.

On the other hand, the second type  
of show which "contributes to mental  
culture" is evidently what the Holy  
Father has in mind when he speaks  
of TV as contributing to truth and  
virtue. We may infer, therefore, that  
such are the shows we ought to pre-  
fer viewing, all things being equal.  
But just what makes a show "cultural"  
and are there any on TV now?

## What Is Culture?

Defining a "cultural show" involves  
the whole problem of art, and cen-  
turies of thought and discussion have  
not yet formulated a final definition.  
The Holy Father, however, in his  
address to the Italian Motion Picture  
Industry, has laid down some prac-  
tical norms for what he terms "the  
ideal film." These same norms ought  
to hold for the ideal TV show.

The "ideal show" must have four  
characteristics: 1. It must recognize  
the dignity of man as made in the  
image and likeness of God and set up  
as the lord in the universe. 2. Coupled  
with a sense for the real condition of  
man on earth (fallen man of Original  
Sin), the ideal TV show should re-  
flect a loving compassion and under-  
standing of man, for all kinds of men,  
of all colors and races, rich or poor,  
sinner and saint. 3. The ideal TV  
show should not frustrate. In other  
words, it ought to be true to its prom-  
ises. If it promises history, it should  
give history; if it promises drama, its  
plot should unwind consistently; if its  
main purpose is to soothe the weary  
spirit with a trip into illusion, it ought  
to do this gently and naturally, bring-  
ing the viewer back to reality a better  
man for his experience. 4. Finally,  
the ideal TV show, in the Holy  
Father's words, ought to be "an aid  
to man in maintaining and rendering  
effective his self-expression in the path  
of right and goodness."

These are the principles. Though  
they may sound very nice in theory,  
we wonder how they can be put  
into practical use. Let us not, how-  
ever, look down on theory and on  
principles. Without them we have no  
norms, and no ideal to work forward  
to. In reality are there many TV

shows that measure up to the standards set down by the Holy Father for "cultural" programs? Some programs certainly have shows that fall within the norms delineated, not always perfectly, but in an overlapping way. Programs such as *Omnibus*, Hallmark Hall of Fame, GE Theater, Kraft Theater, US Steel Hour, Wide-Wide World. Chicago has an Educational Channel and we suppose many other TV centers are developing such channels also. But the blame for the dearth of good TV falls back on ourselves. For instance, last fall the Trendex ratings indicated that the shabby "clambake and claptrap" (*Newsweek*) Todd birthday party was preferred to the fine art and entertainment of *Green Pastures* (Hallmark) 34.4 to 12.5. Apparently a lot of people were curious, who otherwise would not have walked across the street to see it.

What we have to keep constantly in mind in viewing TV is that it must be in accord with our faith, with our view of man—man and man, and man and God. The Holy Father indicates that it must take into consideration the real condition of man. But today, with respect for God broken down, respect for man has broken down too! We need today to see man in his high dignity as the favored creature of God, favored to the extent of God's identifying himself with him! They have been stressing our origin. Our origin at its best since the Fall, is wretched enough. Our origin is nothing at all, and leads to nothing, in the theory that man is the product of material forces, at best identified with the ape. If that is the basis of our philosophy (and so some of the TV thrillers would indicate), what fools we are to love others, to wait on others, to make our chances wait on their needs.

We need to stress our destiny! It is a destiny which glorifies the vilest origin, a destiny that glorifies man in the eyes of his fellow man to a point where only awe duly expresses the sentiment man must entertain for the vilest-seeming man.

It was given to St. Francis, rightly characterized as the Seraph, to see God in man as he saw God in nature, but to see God in man in an infinitely more sublime relation than in mere nature.

He saw God in many not only as the Creator, on which principle he based his brotherhood feeling both with man and the rest of the world. But he saw God in man in the order of grace.

We want shows that imply this point of view. What we have been getting is horror for horror's sake, thriller for thriller's sake, and even art for art's sake. To say that we must supply the demand to demand the supply of such TV is a big order indeed. But we have voices. We must not only object and protest. We must also suggest. Tertiaries of America have been asked to do something concretely by taking up a special collection in February to help launch the Hour of St. Francis on TV. The simple technique used by the Hour for its Holy Week program, "The Last Hours" was splendid and the narration of Charles Laughton of the Passion of Our Lord according to St. Mark was masterful. A splurging dramatic production could not have had more impact than this simple and forthright means.

But we can also do something in our own homes. Monitor the TV programs for the children. Discuss the merits of various programs to determine why it was good or bad. To do

(See page 191)

# GUIDELINES TO GOD

by Albert Nimeth O.F.M.

OLD PAT HAD A FRIEND who had the irritating practice of welcoming Pat with an annoying jab on the chest. Invariably this gesture of affection would smash Pat's cigars in his coat pocket. Invariably Pat got mad as only Pat could get mad. So Pat said to himself, "I'll fix him. I'll put a stick of dynamite in my pocket and the next time he slaps me on the chest, he'll be blown to kingdom come."

Well, that is a delicate bit of reasoning now, to be sure. What the dynamite will do to himself, Pat didn't even consider.

There are people like Pat. People going through life with bad habits in their makeup are walking around with a stick of dynamite in their pockets. There is no telling when it will detonate and injure self and others.

Those bad habits are dangerous. They must be eradicated at all cost. The first step, naturally, is to recognize the presence of the bad habits. This can best be done by reflecting on past confessions to see if there is any particular failing that is repeated time after time. If so, chances are a bad habit has taken hold. A regular confessor also may help in the diagnosis.

Trying to overcome the pull of a

bad habit may present a formidable task. We can take our cue from the sergeant ordered to cut through barbed wire entanglement. He snips one wire at a time until he breaks through the maze of obstacles. So too by paying heed to each individual act, we can break the bad habit. Allow no exception. Never once ought we deliberately to give in to the bad habit. We may say "just this once," but it will soon be twice and three times and before we know it, we are back where we started from.

In combating a bad habit we break the struggle down to an hourly basis. The prospect of living out one's life without ever succumbing even once to the tug of a bad habit opens a dim and dubious vista. But the thought of resisting that habit hour by hour makes the task a great deal easier. It cuts down the problem of overcoming a bad habit from the huge complex and bewildering life-long chore of the simple task of here and now. It closes the door to the past with its sighs over what might have been; its regrets over lost opportunities; its remorse over battles lost. This hour by hour combat, with no deliberate exceptions cuts life down to a size we can handle.

# A Saint in the Senate

by Xavier Carroll O.F.M.

**I**N THE MORNING OF the 14th of March, 1955 in a room of the *Clinica Quisisana* in Rome, Carmine Starace died peacefully.

Although he was the holder of two graduate degrees, the director of the senate library where he had also been secretary and head of the presidential cabinet, possessed of vast erudition, the author of numerous monographs and bibliographies, and had published much research as archivist for which he had received distinguished honors, Mr. Starace had given orders on his death bed that he was to be buried as a pauper. No announcement of his death was to be made till three days after he had died. In the announcement and on his head stone his name was to stand alone. There was to be no titles or comment save one: FRANCISCAN TERTIARY. A Franciscan Funeral closed a truly Franciscan life.

But to the vast crowd that knew him, the simple name *Carmine Starace* suggested immediately signal academic honors, a long list of publications, distinguished missions and offices of trust in many branches of the government. He had worked assiduously all his life to incarnate the integral Christian ideal—an ideal which had become something of a tradition in his family. He was the nephew of Mother Starace, the saintly foundress of the Sisters of Compassion, the brother of a most excellent and distinguished priest, of two fervent religious and of a valiant Italian officer who had fallen in the First World War and who was known to his superior officers and his own men as the "Holy Lieutenant."

Carmine had taken this older brother as his model, imitating his ascetical practices, his inner modesty and simplicity coupled with a sunny exterior, always solicitous for the welfare of others.

For these reasons the passing of Starace was a sorrowful event for the many, many who failed to be duped by his plan to slip into death and oblivion. Aside from his close relatives it was an especially sorrowful event for Italian tertiaries who loved him as an affectionate brother. He had been an exemplary member of Francis' Third Order.

When announcement of his death was made in the Senate where he had passed the greater part of his life, an old official arose and exclaimed: "We did not fully realize that we have had a saint with us here in the Senate!" Those who knew him intimately had long been aware of his holiness. Another lay-Franciscan has made a success of life.

Lives of men like Carmine Starace are challenges to the rest of us. So often in reading the lives of saints we are overcome with a good feeling "all over." We think it is so nice. We are filled with admiration for the individual and we piously relate the story to all our best friends. Perhaps we even think: "It would be nice to be that way." But that is about where it ends. Perhaps this is so because most of the saints' lives that we read are set in a different age. We feel protected from drawing any practical conclusions from their lives because we feel all this was possible when life

was direct and simple, knighthood was in flower, and miracles were being performed at least once or twice a week somewhere. The very air seemed charged with the odor of sanctity and from somewhere off in the wings came the gentle crescendo and decrescendo of Gregorian chant. But how can you expect sanctity when the air is acrid with unburnt ethyl and coke from the furnaces and from every open window and automobile comes the Bop Beat? 'Tis enough to preserve sanity, let alone sanctity! But then comes along someone like Carmine Starace who was tossed in the same swim we are in and made it to shore in record time. People like him shatter all our complacency. The disturbing little ditty of St. Augustine pricks us: "Potuerunt hi, potuerunt haw, quare non tu?" (These men did it, these women did it; why can't you?)

Carmine, help us to quit making excuses for ourselves and get moving! •

## TV at Best

(Continued from page 186)

that, read the papal pronouncements on TV and follow the program ratings in your Catholic paper. Follow the lead of the International Catholic Film Office and set up study clubs to discuss good TV and to exchange experiences. The Third Order fraternity is ideal for such a group. *Catholic Preview of Entertainment* (Main St., Carmel, N. Y. \$3.00 a year) is an earnest effort to give Catholics a proper evaluation of TV programs, movies and radio. Like all magazines, it needs support. •

# Answering Our Mail\*

Dear Father,

Your letter requesting information about the Third Order youth groups is another indication that the interest in this phase of the movement is spreading far and wide. In answering your letter I will adhere to what I have learned from experience. I know there is a lot of theory in print; not all of it is practical.

In trying to interest youth in the Third Order it is important that we keep the standards high. There are many watered down, anemic brands of spirituality adrift that do not satisfy those young people who would be interested in the Third Order. If we do not offer something more substantial, we are not true to our purpose. Maintaining high standards may mean fewer members, but that is not entirely bad. The trouble in the past may have been that quality was sacrificed for quantity. We must be willing to begin with a small group and work as hard for it as for a larger group.

#### SOURCE OF MEMBERSHIP

To insure a high calibre candidate we suggest keeping an eye on the communion rail. If one notices frequent communicants who fit the age bracket, there is a strong probability that such individuals are already seriously interested in their spiritual development. For them, the Third Order with its systematic spirituality is a natural. If they can be shown what benefits derive from membership and induced to join, they will make excellent members.

Another important source of membership is the confessional. All too frequently confession becomes a mechanical means of absolution. Its true potential for spiritual growth is not always realized. We know full well that the sacrament works *ex opere operato*, i.e., the mere fact that it is administered it produces necessary effects. But we also

know that the benefits of confession can be greatly enhanced by the disposition of the penitent and the ingenuity of the confessor. But there is the crux of the matter—using the confessional to produce the maximum in spiritual growth. Not every confessor has the time or the inclination to help the penitent grow through confession. This is where the Third Order fills a definite need. Where there is a penitent who displays an obvious capacity and greater genuine yearning for sanctity, the confessor will do well to recommend the Third Order. In so doing he will point out a big help to the penitent in striving for ideals and at the same time the confessor will discover an aid in his own work of directing souls.

On various occasions we have been invited to speak to other youth groups. It is interesting to note that some of our most active male members have come to us from the Sea Scout movement. When addressing these other youth groups, we do not try to "sell" the Third Order. We restrict ourselves to giving a purely explanatory talk. If the hearers are apt candidates, the Third Order sells itself. If they are not apt candidates, it is wasted motion to try to enroll them after a peppy sales-talk.

The most consistent and reliable source of membership for our group has been personal contact, member bringing friend. This method does not give sudden increases but it insures a steady influx of members who are most likely to persevere.

As soon as anyone expresses an interest, we take the trouble to dispatch a personal note. Often it is merely a brief invitation to attend the next meeting or social or whatever apostolic event is in the making. This little personal touch—not a form letter—has been an important element in building the spirit of our group. Our aim is to create the impression that the person will be most welcome. When he does attend his first meeting, we make it a point to meet him and see that he is introduced to a goodly number of members.

#### TRAINING THE CANDIDATE

All candidates are asked to undergo our special indoctrination course. Formerly we would give our prospective members a scant half hour instruction before the regular meeting on Sunday afternoon. Our records show that while we followed this method, we lost about 85% of the pros-

pects. Now, we insist that all postulants, and later all novices, attend a special instruction twice a month. These instructions are held during the week. We know they entail sacrifice; we know they are an added burden on the instructor, but we also know that since we have been making these demands 85% of our prospects persevere. That statistic speaks for itself. These instructions for postulants and novices last from fifteen to eighteen months.

The material for these instructions cover three main points—the Third Order rule and spirit, the ideals of St. Francis, and the fundamental principles of the spiritual life. A written test is administered at the end of the course.

Our next concern is the postulant or novice's attendance at the meetings. Right from the start we train our members to submit an excuse if attendance is not possible. To show we mean business, every unexcused absence will elicit a note to the effect "we missed you at the last meeting." If consecutive meetings are missed, the notes become more direct. After the third consecutive unexcused absence, we inform the member that if he wants to maintain his good standing in the fraternity he must prove he has the good will or be removed from our mailing list. We do lose some members by this procedure, but once a year thereafter we contact them and extend the invitation to rejoin our ranks.

As soon as possible the new members are assigned to various committees and given definite tasks to perform.

#### TRAINING OFFICERS

One of the important aspects in our setup is allowing the officers to function as officers. They plan the agenda in its entirety. If we are trying to build up leadership, the officers must be allowed to lead. Perhaps their plans are not the most startling; perhaps plans are delayed and lumberingly executed; perhaps there is not 100% efficiency—are these so important! As long as the director has the patience to tolerate inexperience, the self-control not to jump in and fill a gap, and the humility to accept a mistake, our youthful leaders will get a chance to develop. A director who stands over his brood like a fussy old hen may get things done, but he is not developing leaders. The method we use produces much more activity and more lasting results than a group that is director-centric.

This does not mean that the director is not directing. It simply means that his directing is less heavy-handed and

blunt. We are more concerned in planting ideas subtly, allowing them to undergo a kind of metamorphosis and seeing them presented to the council as an original and even better idea. This practice generates self-confidence and initiative among the officers. They learn to appreciate their responsibility.

Punctuality at meetings is a "must" for all officers. If an officer is missing or even late, the council wants to know why. After agreeing on a generally acceptable time, we insist that the officers give full time and attention. We frown upon the officer who is in a hurry because he has to keep some other appointment. We expect him to adjust his schedule to our officers meeting. We do not waste time at our meetings. On the other hand, we will not allow ourselves to be rushed. We want leisured time for deliberate planning. It may sound autocratic, but it is necessary because we have found that the fraternity at large reflects in great measure the spirit of the officers. If the officers form a reliable, disciplined, functioning group, the fraternity profits greatly. That is why we never hesitate to make demands on the officers.

On our council the two important members are the chairmen of the apostolic and social committees. These are hand picked because they have to be idea-men. When they present an idea, we do not expect them to have all the details worked out. We are interested in the kernel. If we have that seed, it can grow and develop. Without fresh ideas, the group stagnates. The details for some of the plans presented can be worked out easily at the council meetings.

If the idea presented, however, requires sustained interest and repeated effort, we follow a different procedure. Here is an example. One of our members, a nurse at a convalescent children's hospital, noticed that various protestant groups came in to conduct Sunday School for the children. Catholics had been given the same opportunity but there were no volunteers. Obviously a task of this sort would require personnel willing to give regular time, not for a day or a week, but for a prolonged period. Before the idea was presented to the fraternity it was circulated among the members. Those who were interested in the project sold it to others. Three or four months passed by before the fraternity was ready for the question. When

the program finally was approved, we were quite certain that there would be enough volunteers.

#### FRATERNITY ACTIVITY

What does our fraternity do? Some of our successful projects include annual retreat, day of recollection and Communion breakfast and a monthly study club conducted at the home of one of the members. Lately we have been studying the encyclicals. Twice a month we give catechetical instructions to children; once a month we sing High Mass at the old folks home. Throughout the year we supply our adopted mission with clothing, food and school necessities. We hold one big fund raising project each year for this mission endeavor. We promote the Catholic Information Apostolate on a continuing basis. About 60% of our members have volunteered for this. By way of socials we have our bowling league, our fall hikes, our summer picnics and our winter week end. The members with the "know how" have built a Hi-Fi set. Those who have the taste and the time can hear good music in our room.

We hope this gives you some idea of how at least one young peoples Third Order fraternity tries to implement the Third Order program.

Very sincerely,

**Fr. Albert J. Nimeth O.F.M.**

# What the School Teaches

by Brendan Mitchell O.F.M.

"There are some who fear that the Third Order today does not give the hosts of saints and apostles that once it provided for the complete service of the Church."

POPE PIUS XII. *The Franciscan Vision of Life*

THE WORDS OF POPE PIUS XII quoted above should arouse a stimulating concern in the mind of everyone connected with direction of, or participation in, the Third Order. But aside from that, they make clear that every Fraternity is expected to form and develop Catholics of a sound and even exceptional *holiness of life*, souls whose love of God is *dynamic in the lay apostolate*. "Saints and apostles"—these, in the words of the Holy Father, should be the normal product of the Third Order Fraternity "School of Christian Perfection."

What is the curriculum within a school for saints and apostles? What kind of program within the Fraternity school of spirituality will produce such results? What content of information must it impart, what sort of training must it provide?

These are practical, pointed questions. But the Holy Father, noting elsewhere in his pronouncement the complaint "that matters frequently remain too much in the field of theory," bids us be utterly practical. He himself, in *The Franciscan Vision of Life*, is most pointed and practical.

He clearly states that the Third Order must form its members, 1) to integral Christian perfection, 2) to the genuine Franciscan spirit, and 3) to fearless and prompt action for the building up of the Body of Christ. Then he spells out in remarkable detail what he means by these three objectives.

## The School's Standards

To think of the Third Order Fraternity as a school intended to provide effective training in these three areas may, indeed, seem formidable. Certainly, the Pope's directives banish the quaint notion that Tertiary schooling consists of enrolling Catholics with the scapular and cord, giving them token or no instruction in the Rule, professing them routinely, and thereafter exposing them to a warmed-over sermon if and when they happen to choose to attend the monthly Fraternity meeting. But, in addition, the papal directives help to clarify vague notions and to set up effective standards and realistic goals.

Perhaps the first application which the Holy Father's words demand is a solid basic course of instruction for postulants and novices. But with

equal clarity they indicate the need for Tertiary training to continue much beyond this "primary level" of the ABC's. Progressive and effective training must be kept up after profession or the vaunted Tertiary school of spirituality remains a kindergarten.

In the ordinary dispensation of grace, growth in Christian perfection demands acquisition of knowledge and practice of virtuous discipline. No great measure of Christian spirituality is likely to be acquired in one year of novitiate, and real progress may demand a long period of gradual learning. Moreover, the Franciscan spirit, as described by the Holy Father is a fire that must be fed as well as kindled, and in the process many lesser things may have to be burned away. Finally, the "prompt action" in the apostolate referred to by Pope Pius XII calls for generous motivation and even some directed practice and outlet.

First, let us examine the basic course of training for the Tertiary as preparatory to profession. Descending to details, we arrive at an area where there is room for many differences and various prudent applications. But following the inspiration of *The Franciscan Vision of Life*, certain specific goals may be presented.

If profession in the Third Order is not to be a mere pious formula, but rather a solemn promise to observe the letter and spirit of a specific way of life—a commitment which, in its public and official character, if not in the nature of its obligation, rivals the vows of Religious Orders—preparation for it must be thorough and sound. What preparation for profession can a Fraternity "school of Christian perfection" be expected to provide its candidates?

The Third Order Rule and the

General Constitutions fix the time of basic training at a minimum of fifteen months—three for Postulancy, and a Novitiate of one year. In that period the Tertiary is expected to undergo a certain interior "conversion" in a sense a re-orientation and renewal of his spiritual life. By the time of his profession he must be ready to embrace fulfillment of the Commandments of God with a new and fuller generosity, to make the letter of the Rule part of his personal practice, and to mould his person to the pattern of the three Evangelical Counsels in accordance with his state in life.

A minimum of fifteen hours of close and systematic instruction—one hour a month—seems little enough to achieve these ends. One wonders whether, in the light of the earnest urging of the Holy Father and of the adequate content such training should include, one hour a month would suffice.

### **Asceticism of the Rule**

In addition to a realistic understanding of the nature and purpose of the Order, this core instruction must indoctrinate in the letter and basic asceticism of the Rule, especially of its richly suggestive, but deceivingly simple, second chapter. Moreover, Franciscan Tertiary lacking some familiarity with the life and ideals of St. Francis would be badly equipped indeed. And a follower of Francis who did not enter to some real extent into the mind of Christ through the New Testament would miss the point of the Third Order. The new disciple in the Tertiary school of Christian perfection also has a right to expect some training in prayer, both private and liturgical, some cultivation of the practice of penance and mortification, together with instruction and motivation enabling him to put more into

and to get more out of Confession, Holy Communion and the Mass.

Such minimum objectives are not going to be accomplished by a desultory, hit-and-miss instruction of novices. Nor is the truth of it and its application likely to penetrate effectively the thinking of candidates for Profession if they are merely lectured at in large groups. The individual's acceptance and grasp of the material must somehow be tested and there must be at least some individual personal contact between teacher and learned.

In addition, it appears absolutely necessary that the novice pursue an amount of thoughtful and directed reading in order to deepen his grasp on the substance and meaning of the Tertiary way of life. It should not be beyond the capacities of any person who hopes to undertake this way of life to read each month some assigned booklet or full length book, tempered to the individual's needs and abilities. This kind of reading, assigned by the director of the novice course, is well within the range of almost everybody today, and the very discipline of it provides a test of the sincerity of him who would become a member of a group called by Pope Pius XII "a select detachment" within the Church.

It should be readily understood, too, that training and spiritual formation call for more than receiving a quantity of informative instruction. As life is dynamic resulting in action, so formation and instruction must bring forth works. Presumably, the spiritual formation of a Tertiary will express itself in personal and private actions of virtue. Yet, if his training is to be effective he should also be subjected to a certain amount of more or less guided activity.

Fidelity to the monthly community exercise of the Tertiary meeting and novice instruction is a basic and obvious bit of training activity required of those being formed. But in addition to this and to their personal and private observance of the Rule, there is need of more. Actually, the earnest novice is ready for more, and without it he easily feels passive and uninitiated. Therefore, from the beginning, novices should be assigned training tasks which will mould them to an apostolic character—tasks tempered and tailored, but effective.

This kind of "action program" may require an amount of practical ingenuity, but did not our Holy Father bid us be practical rather than too theoretical? It likewise calls for prudence in the sense of choosing the best means to an end. And it has the best of precedents—for did not our Lord Himself send out His first disciples as His messengers to the world first on a kind of "trial run" so that they might learn there are devils which are driven out only by prayer and fasting?

It is not unthinkable, for instance, that novices should be required to perform one or two hours each month in some work of the apostolate. Nor is it unrealistic that they should report to their director concerning it, as the disconcerted disciples came back to Jesus reporting their failure only to have their lack of faith pointed out and to learn the need for prayer and penance in the life of a follower of Christ.

All of this, of course, necessitates planning, energy and time on the part of Spiritual Directors, Novice Masters and Fraternity Councils. But then, Pope Pius XII must have had all this in mind when he dignified the Third Order with the name "A School of Christian Perfection." •

# Dynamic You

by Philip Marquard O.F.M.

**T**HE WORLD EXPOSITION opened in Brussels, Belgium in April. The emphasis of this exposition is man, not matter. Moreover it is a plea for man.

The Catholic Church has a very important exhibit in this exposition. It is called Civitas Dei or City of God. This will be the first time the Church has participated in the world exposition. The Holy See decided to participate because the theme was based on man and what each country has done, is doing, and will in the future do for man. This certainly is the Church's field.

Modern man surely stands in desperate need of a solid moral foundation. He has, by turning this back on God and his law, shaken the very basis of society. He has de-humanized himself. What is necessary today is a world order founded on moral law and enlivened by a renewed spirit of true humanism. In the Catholic Church you have this spirit, one which always and which alone can cure the dangerous sickness of mankind. And the Church has the duty, as the Gospel proclaims, to spread this spirit "from the housetops."

To you this may be quite evident, at least it should be. But to many others it is not. This you can readily see from the following incident that occurred in a diplomatic reception in Brussels. A communist diplomat spoke to a Belgian priest there. "Catholicism," he sarcastically declared, "has undoubtedly played a role in past history. Everyone will admit, for instance, that it left its imprint on the

Middle Ages. But modern society has completely escaped its influence. Communism has replaced it."

This world exhibit, City of God, will be the real answer to that Communists and thousands like him. It will show the Church is a dynamic force in the world today.

The pavilions of various world powers will show many weaknesses in their effort to help man. They certainly will have their good points, but their overall picture will be incomplete and, at any rate, provisional. But the exhibit of the Catholic Church, the City of God, sets forth a complete and eternal solution to the problems of mankind. The Church cannot, it is true, eliminate the hardships of life. She can, however, give meaning to life through the message of God, the Father of all men.

## 1. MAN'S VIEW OF MAN

This surely is what St. Francis has done for the Church and what he expects you to do as a tertiary. St. Francis was not a puerile soul living in a greenhouse. He moved bravely forward amid the human conflicts of his day. He knew that Christ's Church had the power for dynamic activity and tapped its spiritual riches for his soul and the souls of countless others.

Today you are called upon to develop an adult Christianity as he did in his day. You are to equip yourself to confront and conquer the modern conditions in which you live. By your own personal act, by your own free and enlightened decision, you join the ranks of St. Francis. Hence you

are pledged to a life of activity for Christ and souls.

As Bishop Manuel Lorrain of Talca, Chile stated: "A religion of pious practices and devotions will not suffice. We must spread a religion of conviction in which the motives of determination are sufficiently clear and worthy to furnish the Christian with the means to live his faith in a definitive and ardent way." Your first effort must be to vivify your own faith and the faith of all to whom you owe a responsibility or whom you contact daily. You have an obligation to build a Christianity that is solid and profound, capable not only of resisting the conditions of modern life but also of conquering them.

But as Bishop Lorrain said further: "We must have a climate of human dignity before the movement of evangelization can progress. This means that, without any hesitation, we must adopt a very firm position in the social domain. One of the causes of apostasy today has been the inertia of Catholics in what concerns social progress. . . . Your work of evangelization must be recognizable by an unequivocal sign: the charity which inspires it. This charity must make us strangers to all social prejudices, to all spirit of caste or of class, of party or of race. . . . Your evangelization will be efficacious if you give it this distinctive character of authenticity, and authentic charity is based upon a deep understanding of the poverty-stricken, upon respect for his suffering and for his eminent dignity."

What did St. Francis do in his day? He sowed hope and human dignity in a world without hope and dignity. He believed in mankind, in the good that slumbered in men. By his attitude of respect he revived this good in men. Take for instance, his treatment of

the robbers. He dealt with them with such dignity that they were converted to God and made themselves useful members of society.

He also believed in human resources. He did not think that men were devoid of heroism. Witness how he treated Brother Sylvester, the avaricious priest who thought he had not been paid enough for his stones. St. Francis changed him completely. He made his better side shine forth so much, that he begged to become a humble and poverty-stricken follower of Francis.

He likewise believed in little people and honored them. He believed in the value of their labors, of their sufferings, of this insignificance. He wished to perfect their lives. He believed in their poor means to conquer the world.

He finally believed in the priesthood. Just read his words on the priesthood. "God has given me such faith in priests who live according to the rule of the Holy Roman Church, that even though they should persecute me, yet would I have recourse to them." Where can you find more respect than that?

## 2. GOD'S VIEW OF MAN

But how did St. Francis arrive at this confidence in men? It was first of all through his great faith in God. He realized everything in God who gave his graces to all. He fully grasped the fact that Christ had come to save all and to aid all by the abundance of his grace. With St. Paul he knew that grace could do all things. Besides this he had a true feeling of joint liability with sinners. He weighed his own total unworthiness before God, and nevertheless he preserved tremendous confidence in God. Hence, in the presence of a sinner, he was full of

immense respect, since he felt himself more culpable than the sinner. When he saw a criminal go to the gallows, he said very sincerely: "There goes Francis but for the grace of God."

In view of this noble example of St. Francis, what is your role in the world today? Surely it must be to bring to the world this hope of Christ which Christ had inspired in the heart of St. Francis. How can you do this?

To accomplish this you must enliven your vision of faith. True faith makes you look at all men as Christ did. Christ wished that they be converted and live. You cannot despair of the sinner and his repeated falls. Lack of faith is the sin of Judas. There is sufficient grace for all men. You must have the blessed optimism that is born of God.

You have real need to recognize your joint liability with the sinner. You must understand his misery and God's great love for the sinner. The joy in Heaven over the one sinner who repents must be a great concern to you as it was to Christ and St. Francis.

To belong to the Third Order is to belong to the Order of Penance. Penance in the full sense of the word implies conversion, change of heart, a return to God. You must recognize yourself as a sinner before all others. If you do, you will always have a deep respect for sinners and realize your complete responsibility to them.

Rt. Rev. Msgr. Howard Carroll said: "On numerous occasions our Holy Father the Pope has stated that the Church today faces the greatest peril in her history. He has remarked that without equivocation or qualification. It is a statement of fact that he sees from his unique position of observation, of acquaintance with history

and his universal responsibility. Assuredly, this is not a time for Christians, for members of the Church, to look upon the Church as an ivory tower in which they remain or to which they may retreat for security and peace. The Church on earth is the Church militant. The laity . . . have an inescapable obligation and responsibility in their own way to further the Church's mission."

You look at the Church as an ivory tower or a stronghold, when you let yourself be lulled to sleep in the security of the Church and the Order. You must be awake to the work required of you. The Church fails when you fail. St. Francis was an active Herald of the Great King, Christ. He was fully aware that he was in the militant or fighting Church, and that he only could be counted as such, as long as he was active in forging ahead with the Church's mission to conquer the hearts of all men for Christ.

How militant are you? Your militancy is measured by the lively flow of Christ's grace in your soul impelling you to fight the cause of Christ. St. Paul said: "The love of Christ urges me on." If you are sluggish in your militancy, you lack the inspiration of love. Steep yourself more completely in the life and mission of Christ as St. Francis did through the gospel narrative of Christ, and you will find yourself growing in militancy.

Of course there is no true love of Christ without sacrifice. Love blossoms in proportion to the amount of self-denial you practice. The formula of St. John the Baptist: "I must decrease, Christ must increase" has a very vital role in your life. To truly love Christ, you must discipline self love and the cravings of self love. It is then that your power to build for Christ will be achieved in true proportions. •

or Tertiaries

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EDITOR

## My Wedding Day

Geraldine Liss, Tertiary

I'M IN LOVE, HOPELESSLY, helplessly, forever in love. I didn't think it would be like this, even though I'd been told, and warned.

It's having spring fever, when spring isn't here, or having the Christmas spirit when Christmas is half a year away. It's being very, very happy, and walking with your head high, and your eyes wide open and your heart light. And everything is good.

You go to Mass and say, "Oh, God, if this is only a shadow of eternity, where there is only love, then it must be beyond the human mind to comprehend its wonderousness."

But this is not all there is to love, because love is the union of two minds and two wills. It becomes evident as love grows between you. Unconsciously you adjust to each other's thinking because you want only peace and harmony between you. When there is disagreement it rips you apart inside, because your unity has been destroyed.

You know now what it means to say, "They shall become as one." You stick by one another. You feel like you're only half there when he isn't. You anxiously await the ring of the doorbell to announce his coming, and you see in his eyes when he walks in that he couldn't wait to get there.

You need each other to lean on, to understand, to comfort, but mostly just to say, "I love you."

Together you feel like nothing can hurt you, like you can conquer the whole world. Sometimes there is a fleeting thought that you might leave each other, and immediately the unconscious prayer, "Please God, no."

You find that being in love is like falling off a never-ending cliff. You go deeper and deeper and yet never find the bottom, and in your mind you think that maybe this is a preview of eternity. You are happy when you are called upon to make

acrifice for him. And somehow, your thinking becomes, "I can do this for human, then surely I can do whatever God asks me." And already you know what it means when you read, They shall sanctify one another."

You are secretly glad that marriage a sacrament, because loving someone doesn't make him God, nor does being loved make you perfect. It gets closer to the day, and you investigate the rich ceremony that you have attended dozens of times, but never went on, because you didn't think it would ever happen to you. You dig into the meaning of the ring you are wearing and the ring you are going to wear. You find out why the church has chosen these prayers.

You begin to get notes from your friends that say best wishes, and the kind nuns in the convent are praying extra hard. After all, they had a novitiate, you don't. Some of the young marrieds are teasing you with tears in their eyes, thinking back to when they were anticipating, and your parents see themselves again in you.

You study the Nuptial Service again and again. There is one part especially. The two of you join hands to administer the sacrament which will give each of you the right perpetually and exclusively to one another's bodies, but you only join one hand. The other is left free to reach out for Christ's hand, and you're sure that when this happens, inside this circle, you and he and God will be the perfect combination. You know every sacrifice will be worth it. You know that heaven awaits you and your children.

It is almost time now. Your wedding dress is buttoned and your veil is on. As you get ready to leave the

house for church, your heart skips a beat.

And how do I know all this? My wedding day is only a few minutes away!

## HABIT

(Continued from page 212)

terested into their individual endeavors and differences. Understandably, it also tended to weaken the tertiaries' enthusiasm for living the spirit of the counsels in their homes.

Since then the small scapular has continued to be the "small habit" of the tertiaries. In recent years much agitation has brought about various forms of the small scapular, from the normal sized scapular to the postage stamp size: plastic enclosed scapulars, scapulars with chains, white banded and brown banded, silk braided and cloth braided, embroidered edges and sewn edges, woven labels and printed labels, short strings and long strings, brown wool, grey wool and white wool. The scapular suppliers have certainly been hard pressed with various kinds of requests and find it difficult to keep up with the whims of the tertiaries. Now that the new Constitutions will soon take effect, the scapular can be worn "in any decent manner" under the outer clothing.

We are, then, in the final stage of the decline in wearing the habit. But as long as the symbol is still a reminder that tertiaries belong to a religious order it will serve its purpose. Perhaps, however, some effort to encourage tertiaries to wear some outward badge of their membership should be made for the many reasons that the convent religious still wear the outer habit, the badge of their membership in a religious order.

*Franciscan Father Junipero Serra founded the missions of California in the 18th Century. The 19th century finds him the patron of other institutions. Serra International was founded to foster vocations and to aid diocesan seminaries financially. Serra Academy was founded to place the proper emphasis on religion in our Catholic Universities. But let the two general secretaries tell the story from an interchange of letters . . .*

## Serra International and Serra Academy

Serra International  
Executive Secretary, 38 So. Dearborn St.  
Chicago 3, Illinois

Dear Sir:

We have seen an article on the Serra Academy, a group named in honor of Father Serra, and its efforts in integrating religion with life, and that you have scheduled programs of theological study for the laity, at a meeting in Quincy, Ill.

Serra International, which may or may not be known to you, is a Catholic layman's organization organized primarily for the purpose of fostering vocations and teaching laymen to think with the mind of the Church, and also conducting many types of vocations activities. Our flier, **WHAT IS SERRA**, is enclosed.

Please give us some details on your organization and your method of operation. Some of the members of our Board of Trustees would be interested in knowing of your program.

Sincerely yours,  
Harry O'Haire  
Executive Secretary

Serra Academy

General Secretary—14 W. Rose Ave.

Webster Groves 19, Mo.

Dear Mr. O'Haire:

I Dr. Marie A. Moore, Harris Teachers College, has passed on to me your letter to her and asked me to answer your inquiry about Serra Academy.

Thanks for your interest which probably stems chiefly from the name Serra. At the time of our founding we considered the possibility of confusion resulting from our use of the name Serra, but it was decided that our aims are sufficiently different from that of Serra International to render confusion and mistaking of identity unlikely.

Serra Academy was founded in 1955. For a year or more prior to that date a group of Franciscan tertiaries met frequently to discuss Catholic education. It was the consensus of this group that our Catholic colleges and universities are not nearly dynamic enough in their religion departments. Students frequently take courses in Religion simply because they have to and consequently do the minimum to get by. Even under the best conditions there is little carry-over of religion into their other courses; as a consequence an education received from a Catholic college or university often differs from an education received from a secular institution chiefly in this that a few courses of religion have been added.

Integration of religion with all branches of learning and with life should be the prime goal of Catholic education. Serra Academy was founded to seek effective means of accomplishing this and, having found them, reduce them to practice.

Serra Academy, as I have stated, was founded in 1955 after a full year of quiet exploration. In 1956 Serra Academy conducted a conference on certain basic problems in Catholic education. In 1957 Serra Academy met with the president and officers of Quincy College to discuss affiliation with that college. Affiliation with a college or university was deemed necessary for obvious reasons. In July of this year there will be a seminar or workshop in basic human problems titled "Problems Behind Problems." This seminar will be conducted by Serra member Dr. Willis D. Nutting, professor at Notre Dame University. (For more information on Dr. Nutting see his chapter in *Road to Damascus*.) This will be July 16, 17, 18. On July 19, 20 there will be a conference on selected aspects of Catholic education. Scheduled conferees are Dr. Cecil Baker, M.D., Yankton State Hospital, Yankton, S. D., Dr. William Osborne, professor St. Joseph College, Smitsburg, Md., and Dr. John Mahoney, Duquesne University, Pittsburgh. Other speakers are being lined up.

(See page 216)

# BOOKS

**Our Lady of Beauraing**, Don Sharkey & Joseph Debergh, O.M.I., Hanover House, \$3.75.

Belgium is in the headlines these days with her Worlds Fair at Brussels. About seventy-five miles from Brussels is the little town of Beauraing where the Blessed Mother made one of her most recent appearances. Between November 29, 1932 and January 3, 1933 the Virgin made 33 appearances. As has happened every time the Blessed Mother appears, her appearances are doubted or ignored or ridiculed. The Church, as is her wont, is cautious and prudent. The apparitions at Beauraing underwent the same fate. Slowly the authenticity of the apparitions became evident and Beauraing became a place of pilgrimage; still the fame of this shrine was late coming to America. This book is the first full length account of the apparitions to appear in English. It reads extremely well and is packed with details. •

**World Crisis and the Catholic**, Sheed and Ward, \$3.00.

This book is a symposium which discusses many matters on science, politics, economics and religion insofar as the Church has important light to shed on these fields of human effort. The contributors read like a "who's who." Konrad Adenauer writes on the Christian statesman, Karl Stern on group psychology in the Atomic Age; George Meany on developments in the industrial field, Ann Blyth on motion pic-

tures; Giorgio la Pira on the Mystical Body as the basis for unity in the world. We hear from Christopher Dawson, Bruce Marshall, Gertrud von le Fort and many others whose names are synonymous with authority in the fields in which they labor. These studies were published on the occasion of the second World Congress of the Lay Apostolate in Rome. It is a testimony to the wealth of wisdom the Church has to offer to the world and allows the strong and powerful voices to speak the mind of the Church.

**The Catholic Church in the Modern World**, Hales, Hanover House, \$4.50.

Here is the life of the Church in the last two centuries. The author wants us to understand what it was she was fighting for, what her influence was and why she acted in certain ways in her social and political relations. The author shows us the continuity of the Church's policy which rests in the last resort, on Rome's determination to safeguard the spiritual independence of her priests and religious orders, and maintain what has been her concern in certain aspects of the life of the Catholic such as marriage and education. Her policy has involved her in many conflicts. We are taken through some highly interesting and intricate history as the role of the Church is traced through the Ancient Regime, the French Revolution, the Napoleonic era and the Restoration of 1815. The Church in America and the "American Heresies"

ternism, Rerum Novarum, the Kulturpf, Mussolini, Hitler, even the Hungarian revolt of October 1956 are fitted to the general broader mission of the Church in a way that one begins to see more clearly in a new light. It is interesting to see how foolish men have tried to use the Church for their own aggrandizement, but God is still Master of the situation and His cause is served nilly willy.

**Tables Turned**, S. G. Deans, privately published, 60 cents.

Major Deans has been lecturing to an increasing audience for the past five or six years. He recounts in this brief autobiographical sketch the events that led to his decision to begin a lecture tour. It all goes back to a marvelous cure of tuberculosis attributed to the special intercession of St. Jude. In gratitude for this blessing Major Deans seeks to spread devotion to St. Jude. Along the way he meets up with St. Francis and the Tertiary ideal. His lectures now center around these two great personalities. Those who have heard his Major lecture will welcome this account of his life and work. Introduction by Archbishop Cushing.

**Meddlesome Friar**, Michael de la Madoyere, Hanover House, \$4.00.

Pope Alexander VI's reputation is anything but enviable. Many of the illounding stories about him are founded in fact but others are slanderous without foundation. The author does not minimize the sinful life of the pope nor on the other hand does he make him out to be a devil incarnate. Here we have a more balanced portrait of the man as he pits his power and authority against Savonarola. Savonarola is a complex character in his own right. The regularity of the monk, the persuasive powers of the orator, the shrewd accuracy of the "prophet," the astuteness of the politician, all are found in this Dominican friar. The tragic end he suffered — excommunication and execution — led many to look upon Savonarola as a "meddlesome Friar," but there are a few redeeming features about the man.

Despite his mistakes and extravagances, he stood for values, absolute and imperishable; he was a witness and martyr for truth and goodness as he saw them. There are deeds that cannot be condoned, but he cannot be set down as the proto-type of the Protestant reformation, as some try to make him out. What we like about this book is its restrained and tempered treatment.

**Teach Ye All Nations**, E. L. Murphy, S. J., Benziger, \$2.75.

This book gives the principles of Catholic Missionary work. It begins with the nature of the Church and how the missions are essential to the Church's commission to bring salvation to all nations. The Church must be established everywhere, but the test of her success does not lie in the number of conversions. It lies rather in the fact that she is established in a place and is able to live her life there and affect the people. The book then describes how the missions operate—their great work for education and social apostolate; their impact on pagan cultures; the mission organization throughout the world; problems that face missionaries today. There is a final section on American Catholics and the missions. Anyone reading this book will get a new idea of the missions.

**My Last Book**, James M. Gillis, C.S.P., Kenedy, \$3.95.

During the long weeks of his last illness Fr. Gillis decided to write a book, his last. It has turned out to be a miniature spiritual autobiography. Again and again he goes back to those truths which had been the support of his own inner life and the inspiration of his priesthood. As the author himself indicated "Meditations" would be too ambitious a word to describe the contents of the book. He prefers to call them "Thoughts" or "Opinions" or "Reflections" or "Musings." These informal jottings cover 242 pages, with 153 subjects. The extensive reading of the author is indicated by the fact that he has quoted from more than 150 books. His keen understanding of human nature and his adroit application of Christian principles to modern problems give this book special worth.

# ITEMS of INTEREST

**Significant Consecration.** The April FORUM (P. 139) reported the appointment of Bishop James Michael Ryan O.F.M. (5) as Titular Bishop of Margo and Prelate Nullius of Santarem, Brazil, S. A. On April 9, His Eminence Samuel Cardinal Stritch consecrated Bishop Ryan in Holy Name Cathedral, Chicago, Illinois. It was the first consecration of a mission bishop by the new pro-prefect of the Sacred Congregation of the Propagation of the Faith. Co-consecrators were Archbishop Alberto Gaudencio Ramos of Belem, Brazil and Bishop Henry A. Pinger O.F.M. exiled bishop of Chowstun, China. Outside of ordaining his own clergy, the consecration of Bishop Ryan was the last public and official event for Cardinal Stritch before leaving Chicago on April 15. Significant, too, were the Cardinal's words at the banquet after the consecration in which he stated that it was now the United States' turn to shoulder the burden of the world missionary effort of the Church. Having profited ourselves by the mission efforts of the European countries to which we owe our faith, we must now shoulder the effort of personnel and finances for the world missions which the older countries can no longer easily sustain without serious difficulty. This is a new and fresh challenge to the church of America. We join the many well-wishers in a prayerful "Ad Multos Annos" to His Eminence as he leaves Chicago for his new post. At the same time the Franciscan Order in the United States can be deservedly proud of its immediate mission interests even, often, at the expense of other work at home. Let us not lose our mission heritage. And let us also not exclude the tertiaries from that heritage, so satisfying and so rich in blessings. •

**Pax Et Bonum!** The new Third Order Constitutions make a point of using "Pax et Bonum" (Peace and Goodness!) as a

greeting which tertiaries should employ. Father Marion Habig O.F.M. writes the following of this slogan of the Order:

"In Judea's hill country a choir of angels proclaim the birth of the Redeemer of the world with a canticle of praise and peace, the sweet accents of which have been the longing of hoary ages: 'Glory to God in the highest, and peace on earth among men of good will!'"

Unto God is glory in the Heavens, and on earth peace and pardon, salvation and happiness, to men who are pleasing to God by reason of their living faith in the newborn Savior, Christ, the Son of God!

Twelve hundred years pass by, and at Assisi is born one who is destined to bring to the world a messenger of that heavenly peace, one who is likened to his Model and Master even at birth. For it is related that when Giovanni Bernardone was born (he who is known to fame as St. Francis) a stranger walked through the streets of Assisi and heralded the dawn of a new era of peace, exclaiming, "Pat et Bonum!" a beautiful greeting, and a very timely one. It has since come into vogue wherever the spiritual children of St. Francis have established themselves.

Various translations of this Franciscan greeting have been offered: Peace and Well-being! Peace and Blessing! Peace and Happiness! Peace and Joy! Peace and Good Tidings! Peace and Greeting! Peace and Good Will! The last probably is the best. None is as expressive as the Latin.

At any rate, use it often, wherever you have an opportunity—at the beginning and conclusion of your letters, on Christmas and Easter cards, over the portals of churches and schools, on the walls of your home. It will be a constant reminder of the things you have read about the message of peace, St. Francis of Assisi.

Throughout the life of the Poverello ru-

the golden thread of peace, interwoven in almost every picture we may draw of this lovable saint. It was peace above all that he demanded of his followers; it was peace that he preached to a world that knew not peace—even as the world of today. •

**Gene Lockhart's Influence.** The story is told that the late Gene Lockhart, famous screen and TV actor and tertiary was given a script for a Broadway hit when he was to replace an ailing star. It was a dramatic story of American life with a tragic ending. Though a great drama, the script was nevertheless sprinkled with oaths, sacrilege, and blasphemy. It was a great part. But could he take it? Turn it down? Or compromise? He took the part. On the long train ride from California to New York he memorized his lines and hurled himself into the tempestuous play as soon as he got to New York. Producer, director, author watched the first performance. At the end of the play they were full of congratulations and delighted with Lockhart's performance.

There was no word of criticism! No objection! No one even seemed to notice what had happened.

Yet all the cursing was gone. The blasphemy was obliterated. Not once was the name of God taken in vain. The new star of the play had thrown out every unholy word.

His action might have caused trouble. The author might have insisted that his words be spoken as written. But no one did anything except the cash customers, who came to the box office in greatly increasing numbers. Gene Lockhart, star of "Death of a Salesman," was true to himself and to his tertiary profession.

This is the kind of gallant and silent courage we need! Courage without compromise and without great ruckus. •

**Church Universal.** The new archbishop of Rabat, Morocco, the Most Rev. S. Lefebvre, I.F.M. of Canada, has a territory that embraces 2,500,000 moslems, 200,000 Jews, 200,000 catholics of European origin, 1,500 protestants, 1,300 orthodox. The diocese has 176 religious priests and 86 diocesan

priests; the majority of the religious priests are Friars Minor (90) of French origin, along with 8 Spaniards, 5 from Belgium, 3 Swiss and 2 Italian and 1 Dutch. •

**St. Francis: Patron of Bandits!** Recently the Holy Father designated St. Francis as the patron of Italian Merchants—having himself been a merchant from the merchant family of Bernardone. The January *Holiday* magazine carries an article on the "Passions of Sardinia" by Herbert Kubly which tells of the strange devotion of the island inhabitants to St. Francis as patron of bandits. The shrine is at Lula and is called St. Francis of Lula. There a grotto-like chapel was built centuries ago and today people come from all corners of the island seeking cures, especially from eye disease, trachoma, which afflicts many Sardinians. Explained one of inhabitants: "More than three hundred years ago a bandit was fleeing from the police. A vision of St. Francis guided him to a cave in which he hid while the policemen passed by. To show his gratitude to the saint for saving his life, the bandit built a small chapel over the cave. The church was built later." To those to whom it seemed incredible that the mild mannered St. Francis could be the patron of bandits, the local man explained the story of how St. Francis received the three bandits "with loving kindness," how he befriended them, fed them, and finally converted them into friars. He added: "We are all God's sinners, we are all bad. Thieves are sinners persecuted by men and hence especially loved by Jesus and his saints!" •

**Franciscan Missal.** The E. M. Lohmann Company informs us that a completely new Franciscan supplement for the St. Andrew Daily Missal is in preparation and is being printed in Belgium. It will be ready soon, bound separately and also bound in several bindings of the large edition of the Saint Andrew Daily Missal. If this supplement is the same as the one we have seen in the French St. Andrew Missal it will be an excellent job indeed and a great aid for all Franciscans. •

# The Habit of the Order

## LESSON VII

ATTACHMENT TO THE external habit of the Order diminished in time. Gradually a clearer distinction between the Friar and the Tertiary became evident. Julius II, by a decree of May 5, 1508, allowed the tertiaries to wear only a large scapular. Thus the way was opened for further modifications.

Spain held on to the use of the large habit for tertiaries the longest, using the form designated by Paul III in 1547. This consisted in a habit without a cowl for the men; it was to extend within four inches of the ankle. The sleeves were narrow. A simple peaked hat was to be worn with the habit. Hempen material was to be used for the footwear, and the hair was cut in a circle above the ears. The women's habit had long sleeves and was to be of becoming length and breadth. They were to wear a simple cloak the color of the habit and an unadorned cord. A simple, inexpensive piece of white cloth served as a head covering veil. The hair was to be shorn straight around above the ears. Footcovering was also to be made of black, hempen material. No silk was allowed in the wardrobe. (*Wadding, Continuatio, Annales etc.* XVIII, p. 520.)

Subsequent to the general chapter of 1688 held at Rome, confusion arose concerning the external habit. Non-professed were forbidden to use the external habit; professed members

could use it only with the consent of the fraternity council which had to be confidentially informed on the life and virtue of the petitioner. Permission was then given in writing to the petitioner over the signature of the Visitor, the Prefect, and the Secretary, and sealed with the seal of the Order. Men's habits at this time were cruciform, ash or grey colored, and with a cord. The women used an additional scapular. It seems permission was given more readily to wear a black or grey mantle and a dress of the same color. The external insignia of the order were absolutely forbidden to those members whose occupation might make their lives suspect, for example, tavern keepers and tax collectors. (P. Antonio da Cipressa, "Regula sive modus Vivendi Fratrum de Poenitentia T. O. Saecularis Sancti Francisci," Rome, 1865).

By restricting the wearing of the habit, it soon went into disuse except for processions and religious ceremonies. Soon the interior scapular was substituted for the large exterior habit, and by and by it came to resemble the small scapular of Our Lady of Mt. Carmel and of other pious societies and sodalities.

In abandoning the common dress of the Order, there came a general breakdown of the common life of the fraternity. Tertiaries became less conscious of their community of interest and endeavors, and became more in-

(See page 205)

**9:15 A.M. Panel Discussion "The Works of Mercy as Fruits of Penance"**

**Three separate sessions:—**

**High School Tertiaries**

**Metropolitan & College Tertiaries**

**Seminarian Tertiaries**

**10:15 A.M. Recess**

**10:30 A.M. Closing Business Session**

**12:00 Noon Luncheon and Close of the Congress**

#### **Congress Information:—**

Make plans to attend the congress now. Please send your reservation and registration fee of \$3.50 to Mr. Wm. E. Corcoran, 825 Academy Ave., Cincinnati 5, Ohio. Give your name, address, and fraternity affiliation.

Room and Board are \$18.00. This with the registration fee totals \$21.50.

If you arrive early on Monday, Breakfast will be served from 8:00 to 9:30 seventy-five cents. Noon luncheon on Monday will be served in the hospes from 11:00 A.M. to 2:00 P.M. at seventy-five cents and up.

Your registration fee will cover all the other meals while you are at the congress. Deadline for registration is August 4, 1958.

St. Bonaventure University is near Olean, New York, which is about eight miles south of Buffalo.

For further information write to Fr. Philip Marquard, O.F.M. at the Central Office, 8140 Spring Mill Rd., Indianapolis 20, Indiana. •

#### **Annual College Convention Report**

The annual Third Order College fraternity convention met at Alverno this year, April 28 thru 30. It consisted in a day and a half of thought provoking discussion rounds conducted in kineposium and symposium style. The event was officially opened with a welcome address by Sister M. Provencia, assistant dean of Alverno College, followed by an introductory speech by the college chaplain, Father Parr.

#### **Reverence, Theme**

Father's speech was the springboard for the following discussions, all centering around the theme of "reverence." He brought to fore several new ideas regarding reverence, such as the fact that we cannot revere a being lower than ourselves in nature, meaning plants, animals, etc. Rather, we give them reverence in terms of the Being Who created them, God. He went on to say that reverence comes from an intimate knowledge of God which is acquired through frequent meditation and reading.

These ideas and many more were pensively worked through by delegates from the attending colleges under the leadership of the Notre Dame University group. The general chairman, Michael Crowe, synthesized the various ideas presented in a summarizing general discussion, closing this particular session of the convention. Contributing to formation of resolutions throughout the day and a half were minds from various states in proximity with Wisconsin. They were Briar Cliff College, College of St. Theresa, St. Francis

College, St. John's School of Nursing, St. Mary's College (N.D.), Marian College, St. Mary's Nursing, Mount Mary, Quincy College, and, of course, Notre Dame.

### T.O. Leadership

The second topic for discussion was presented by Quincy College and dealt with *leadership*, particularly leadership as it applies to one living the Franciscan way of life. Leadership, being a very controversial and pertinent subject for college students, provoked a very heated discussion. The bigger points hit upon here were the qualities of a good leader, such as humility, unselfishness, loyalty, and a strong character. It worked its way through the popular notions of leadership using the definition of it as the ability to direct human activity through understanding, with above average intelligence and the ability to make others follow. With regard to Franciscan Tertiaries, an answer for the question "Should every Third Order member be a leader?" was sought. The general conclusion of this topic finally was singled out to be that the leader transforms his knowledge and love and ideas of God to those he influences.

The day ended with a Holy Hour in the college chapel, followed by entertainment provided by the college in the form of a movie and coke-tail party in the evening.

### Meditation

The next day was given to two sessions. One, a discussion and practical application of meditation and the other a business meeting. The discussion on meditation was lead by Marv Kominarek, of Notre Dame, using the method for mental prayer as originated by St. Peter of Alcantara O.F.M. This consists in five major headings—Preparation, reflection or consideration, considered the high-point of the prayer, thanksgiving, offering and petition. The discussion ended with a very fine example of mental prayer presented by Betty Preston, prefect of St. Mary's (N.D.)

The final session of the convention was the business meeting which was successful in establishing a regional board of the prefects and moderator of each school and a permanent committee whose duties would consist in planning the agendas and accommodations for following conventions.

The entire weekend ended on a general note of agreement, that everyone involved with the planning and course of events did a tremendous job in making the Third Order Convention of 1958 a success in developing new ideas and building a bond of unity among the various fraternities.

**Central Office Secretary** The Executive Board appropriated \$3,500.00 to be disbursed annually for a full time priest Central Office Secretary. This money will be paid to the Province of the priest selected for the full time services of the priest. Further funds will be appropriated for the actual establishing of the office and for operational expenses. This resolution came about due to the growing demand that the Central Office have a full time secretary who can devote all his time and energy to the promotion of the Third Order on a national scale. Properly, such a secretary, the board felt, should be a tertiary layman qualified for such a task. At this time, however, there are not sufficient funds available to hire such a full time

layman. The Board is of the opinion that once a full time secretariat is established and its services to the fraternities nationally is recognized, contributions to the Central Organization will increase enough to warrant the employment of a full time tertiary layman. The immediate task, however, is to establish a full time secretariat with a priest as secretary. Since 1943 Father Philip Marquard has held the job of Central Secretary of the Tertiary Organization, he having taken over from Father Maximus Poppy O.F.M., who held the position for some 15 years. The task has been extremely burdensome, since Father Philip has carried on the work of the Central Executive Secretary while also carrying the full load of his regular assignment, first as manager of Franciscan Herald Press (Until 1949) and then as director, retreat master, retreat organizer and contractor-builder for Alverno Retreat House Indianapolis (1949 to date). Besides, he has contributed a monthly conference to the FRANCISCAN HERALD AND FORUM and writes a monthly conference for directors. Father Philip's work for the past 15 years deserves the utmost commendation and recognition both from the First Order and from the Third Order!

**Director's Institute** The Executive Board decided to sponsor an institute for directors once again this year. The need for such an institute is obvious despite the practical difficulties involved of getting directors together for such a program. Plans are therefore being made for directors from all over the country to attend three days of instruction and discussion on the matter of directing a T.O. fraternity. The Institute will be conducted July 1—July 3, An experienced "faculty" will be on hand to conduct the Institute at the Central Office headquarters, 8140 Spring Mill Road, Indianapolis 20, Indiana.

**Constitutions and Ritual** It must be noted that the new International Third Order Constitutions have not yet received final approval and cannot be used until they are issued by the four ministers General jointly. Nor is it permitted to receive and profess tertiaries in the vernacular . . . until such final approval comes from the Ministers General. The English version of the ritual submitted by the Executive Board to the Ministers General for use in the United States is the translation used in "The Ritual For Public Functions—Franciscan Third Order" which is also the same as in the latest edition of "Tertiaries Companion." This latter book has been the standard Third Order Manual in this country since the organized activity of the Third Order began. The 19th edition (1957) is completely up to date, fully revised in translation to conform to the latest American usages in liturgical prayer. The same has been done in the latest edition of the "Ritual for Public Functions" (2nd ed. 1958) which is being rapidly adopted by many provinces. Over 50 thousand Rituals are now in print.

**Sunday Observance** The Executive Board noted with satisfaction that the Sunday Observance movement, which was actually initiated by the Third Order, is gaining momentum in all parts of the country. The Board believes that a switch in slogans and in direction of the campaign should be made at this time from the negative "Don't Shop on Sunday" idea to the positive "Respect the Sunday" attitude and way of life. The Board wishes all new literature and posters on the Sunday Observance movement to reflect this theme. All ideas from tertiaries on this subject, together with proposed slogans and poster ideas will be welcomed. Send directly to the Executive Secretary, Fr. Philip Marquard O.F.M., 8140 Spring Mill Road, Indianapolis 20, Indiana.

**AVE—Audio-Visual Education** is under the direction of Mr. Leo Leddy, Executive Board Councillor, and the project is sponsored by the Central Third Order of North America. AVE began some 35 years ago as Parish Co-Op under the direction of Father George Nell of Island Grove, Illinois. Third Order fraternities, study groups etc. interested in mapping out a program of study and self-instruction will have no trouble doing so with the new AVE catalog of film-strips and slides available. Every possible subject is represented. Write at once for the new Catalog: AVE—Audio Visual Education, 15920 Grand River Avenue, Detroit 27, Michigan. •••

## SERRA

(Continued from page 207)

This brief outline together with the enclosures should give you a pretty good idea of just what Serra Academy is and what it aims to accomplish. Like Serra International, it is far from being a brick-and-mortar project except for its tenuous affiliation with Quincy College. Rather, like yours, a body of men and women dedicated to a cause—a cause harder of realization than yours and, of all things, with no visible means of support. But that's our business.

The enclosure accompanying your letter indicates that Serra International and Serra Academy have similar goals though perhaps following different paths to reach them. Perhaps we can be mutually helpful.

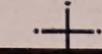
I should like to extend to you and to all interested members of Serra International an invitation to come to Quincy in July. I COULD THINK OF NO BETTER WAY OF GETTING ACQUAINTED.

Thanks again for your interest.

Sincerely yours,  
Joseph A. Siefker  
General Secretary

CALENDAR OF PLENARY  
INDULGENCES  
JUNE

I.B.-P.I. Trinity Sunday.  
P.I. Bl. Felix of Nicosia C. 1 Or.—  
Fran. June 2).  
P.I. St. Angela Merici V. 3 Or.—Fran.  
rest, May 31).  
P.I. Bl. Felix—Fran. (rest, June 1).  
P.I. One day of the Novena in honor  
of St. Anthony.  
I.B.-P.I. Corpus Christi.  
I.B.-P.I. Sacred Heart of Jesus.  
P.I. Renewal of Profession with Con-  
secration in June.  
P.I. St. Anthony of Padua C.D. 1 Or.  
P.I. St. Ives of Brittany C. 3 Or.—  
Fran. (rest, May 19).  
P.I. Bl. Micheline W. 3 Or.—(Fran.  
Sept. 9).  
P.I. St. John Baptist.  
I.B.-P.I. Sts. Peter and Paul.



**OBITUARY**

Sr. Madeline Haverkamp (Dubuque), Sr. Cuniberta Schewenke (Hartwell), Sr. Donella Ruch, Sr. M. Alora Zundel (School Sisters, Milwaukee), Srs. Ferdinand Barth and Victorine Cawi (Wheaton), Sr. Gregoria Gerdung (Springfield), Sr. Rosina Sherman (Rochester), Sr. M. Carola (Oldenburg).

**Aurora, Ill.:** Lena Olinger, Josephine Zie-  
barth—**Detroit:** Lillian Ryan, Mary Ford,  
Tim Harrington—**Des Moines:** Hattie Francis  
Jack—**Fort Wayne:** Anna Lynch—  
**Louisville, Ky.:** Mary H. Burke, Mamie  
Weintepper—**Paterson, N. J.:** Teresa Scul-  
len, Margaret Milholland.

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by S. M. Johnston

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